

W411_Dispensational Doctrine.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book and is number 16 of the series entitled The Form of Sound Words. Let me explain the reason for the title. The Apostle Paul wrote to his son Timothy and said, You hold and possess a form of sound words which you have heard of me. He didn't say, Just be a copyist and repeat like a parrot. But he said there are certain essential teachings, doctrines, words. And if you keep close to those, you'll be teaching the truth. If you don't understand them, you may mislead instead of less. And so we have been given attention. To some of the outstanding terms which we find in the Apostles teaching. And the only way in which I could think to set them down in any order, I didn't know which to put first. I adopted the alphabetical order. And so we've started with the letter A with adoption and access and atonement, and we've come down through calling and church and we've reached the letter D, and here we have the word dispensation and doctrine. So you would understand. We have in mind helping those who perhaps have the charge of other churches or Bible classes. And if we can give any word to help them, we're only too glad. And if I seem sometime to speak to you as though you don't know anything about it, well, I'm not insulting you and saying your babies. I'm saying to you, I've got to remember that some who listened to me may never have heard the word before, and I don't want to choke them.

[00:01:44] So here we go. Now, most likely, if you've ever heard about this chapel or you've seen any of our publications, you know that there is a word that continually comes up. It's the word dispensation. When I was in America about six years ago, I said to one of the meetings, now, look, I know I know that some have been warning you against me because they tell you I'm an ultra dispensationalist. And if some people are very upset, of course they are connected with anything which is ultra. So this is what I said to them. Folks over in America who hear me say this, they smile. They know. I said, look. If I were not an ultra dispensationalist. If I just accommodate it and sat on the fence did a bit and this by and the other. In one respect, I should either be dead or in prison. I'll tell you why. In this country, if I possessed a motor car, I should be obliged to right to drive it on the left hand side. If in your country, in America I possessed one, two, or three motor cars, I should have to drive them. Of course, singly on the right hand side. So as I as I don't want to be ultra dispensational, I'm going to make a compromise. Having come from England.

[00:03:10] On Monday, Wednesday and Friday. I'll drive on the right hand side, you see. And on Tuesday? Thursday. I've never got any further. It was silly, wasn't it? You see, I've either got to accept the fact I'm in England and drive on the left or I'm in America and drive on the right. I can't muddle it up and say, no, I don't want to be Ultra. I'll just make a compromise. You couldn't do it, you see. So there's nothing alarming about the word dispensational truth. We must just discover what it means and why it is important. Now on this chart that you see in front of you are a few leading passages. And I think we'll turn straight away to the one that contains that word you see at the top. It says dispensation. And then a word which is not evidently English. That is the word oikonomia, but we pronounce it economy. All you say Economy. What does that mean? All that means being stingy. That means being mean. Oh, I see. Domestic economy. Social economy. Oh, no. No. Economy means. Why spending? The word is made of two parts. Cost means a house, and the verb Nemo means to administer. So it means the administration of the affairs of a household. And in English. In old English, it was called a stewardship. And in old English, the word steward wasn't spelled as it is today. It was spelled with a y sty ward, and a sty was associated with the pig and therefore was connected with a farm.

[00:04:53] And the ward was one who looked after the pig and a farm. It is a farm bailiff. That is a stewardship. That is a dispensation. You might have said, Oh, no, no. I thought a dispensation was a period of time. Will you hear people say dispensations and ages or ages and dispensations because nothing can happen outside of time. Whatever happens in this life must have happened somewhere at some time. But he doesn't mean to say that a dispensation is a period of time. It only happens naturally in time. So will you look now at this occurrence in Luke's gospel of where a word, the word dispensation doesn't come in, but it gives you a good idea of what a dispensation means. When we come to Luke the 16th chapter, it will be well known to you. Luke the 16th chapter. And he said also unto his disciples, there was a certain rich man which had a steward, and the same as accused unto him that he had wasted his goods. And he called him and he wanted to give an account of his stewardship. Now, that word stewardship in verse two is the word we read in Ephesians three, a dispensation. Paul said, I have received a dispensation. He could have said I have received a stewardship because in another epistle he said, I want you to account us stewards of the mysteries of God.

[00:06:28] Stewart You think? Whereas in Ephesians we spoke about it as a dispensation. And why I'm saying this. Let me stop again. If you went through the main street of almost any village or any town in this country, you would pass one shop and over the. Over the window or door. You might read the word dispensing chemist. Well, that doesn't mean to say you believe the scriptures or was talking about Paul, but it certainly means something different from this. One man goes in, he's got a bad cough. It gives him a certain pill. Another band goes in and says his hair's falling out. He gives him the same pill. Another one goes in and has a pain in his tummy. He gives him the same pill. So that's not dispensing. You must give appropriate medicine for every. Oh yes, Dispensing is recognizing that while that may be a good pill, it may not be a good pill for that thing. So Dispensational truth won't take all the Bible to itself. All Yes, I guess there was something they had in it. You don't believe all the Bible? Oh, yes, I believe it. But I can't put it all into practice. And I don't want to. You don't know. Look, this is in the Bible. A certain man went out and gathered some sticks on a Sabbath day, and Moses said, What are we going to do about it, Lord? And you know what God said? He must be stoned to death.

[00:07:51] Now that's in the Bible. I hope you won't do it. But you say if it's in the Bible, it must be true or it was true for those who were under the law. But it's not true for those who are under grace and the gospel. So you see, immediately we talk like this. We we're getting back to that other thing that we so many times say we must rightly divide the word of truth. It doesn't become truth to us unless it's sent to us and belongs to us because. The people of Israel. Children of Israel who descend from Abraham, Isaac and Jacob. We are looking forward to God fulfilling his promise that they should have the land of Palestine. They have been out of it. Are only creeping back and they will yet really inhabit it when God's time comes. Are you expecting because you are a believer in Christ that you're going to inherit Palestine? No. I hope you say, Oh no, I've got a heavenly calling. So you see, there's a distinction between promises made to Israel and promises made to the church. So we're not losing anything. We're gaining the more if we see our calling and the promises and the things associated with it without mixture. So on again for a moment in Luke 16, he called him and said unto him, How is it that I hear this of thee? Give an account of thy stewardship for thou mayest be no longer steward.

[00:09:16] Then the steward said within himself, What shall I do for my Lord? Taketh away from me the stewardship. I cannot think. To beg. I am ashamed. Time resolved what to do that when I'm put out of the stewardship, they may receive me into their houses. And so he called his Lord's debtors and he said, How much are East thou? And he said, So much. He says, Write down 50. Now, he was failing in his stewardship. We haven't got to water down the word of God. We haven't got to alter it. But the man you see was now trying to save himself. Now that's just a parable that introduces the word dispensation under the term stewardship. A dispensation is something entrusted generally to one particular person because of a change in God's administration. If I if I'm right when I say that and I ask you, who was the steward who received the dispensation of the law at Sinai? Well, you must say. Well, I guess that I'll be pretty right there if I say Moses. You see? That's all. And who received the title? The Apostle of the Gentiles. Who alone had that dispensation? Well, if you know your Bible, there's only one man in the New Testament who calls himself the apostle of the Gentiles, and that's the Apostle Paul. See. So it's simply believing that God has a great family that is destined some to be upon the earth, is destined, some to be in the new Jerusalem and is destined, some to be far above all where Christ sits on the right hand of God.

[00:10:53] And if you say it's all one and the same, it doesn't matter whether you say Earth or New Jerusalem or heaven itself, it all the same. Well, I'm afraid you're in the wrong box here because we see those things mean what they say and we need them as God has written them. But you see, that can be very confusing. If a young seeker, after truth is told that the meek shall inherit the earth, is that when they die, they go to heaven. And he says, Well, if the Bible says that it's all upside down, what can I do with it? And yet there are some perhaps you are listening to me who have taken the Sermon on the Mount as their guide, and they would stick out if I challenged them that when they die, they go to heaven and the meek shall inherit the earth. And that means me. You see? Well, that's not even logical, is it? Let alone believing. So Dispensational truth robs you of nothing but gives you a firmer grasp of what is yours. So the scripture says you must pray that you may know what is your calling. And when you know your calling, then you can begin to walk worthy of it. But otherwise you'll be zigzagging all over the place and be a nuisance to yourself and others.

[00:12:01] Then you will see that I have given another word there in Ephesians 219 for this word, which is so incorporated in the word dispensation. So we'll make ourselves

acquainted with these things. In Ephesians chapter 219, we have the word oikeus. You can hear it's the same root word alike. I mean the root word for home or a house. And here it is now. Therefore ye are no more strangers and foreigners but fellow citizens with the saints and of the household of God. And in God's methods, a household has to have a steward. Of course, you and I are not quite so up in the world, but in our households we have stewards that devolves very often upon our long suffering wives if we are men talking and it some of the things we try to do at odd times, if it's the men who are speaking about themselves, but in a big household there is a steward. Now go back in your mind to Joseph, who was sold into Egypt, was put into prison, and then he was such a faithful man that the governor of the prison made him his steward. And he said he knew nothing of what took place with regard to his household affairs except the food that he did eat. Now, that was Joseph, a faithful steward. He was given the dispensation of Potiphar's house. So you see, there's nothing magical about the word. It just means someone who has been put into a responsible position by God and has some authority to tell us where we go, where we get off what we believe, and all the will of God for us.

[00:13:50] We are not worshipping Paul. He stops us from doing that. He says, Who then is Paul? But a minister through whom you believed? Was Paul crucified for you? We say No, thank God he wasn't. It was the Son of God who loved me and gave. He says That's my job, to point away to him, but point to him in a special way. I'm not telling you he's your king. He is a king. I'm not telling you he's your king. I'm telling you, if you belong to this calling, he's the head of this body, the church. And you are a member, not a subject. You are a member and you constitute the fullness of him who filleth all in all. So you haven't lost anything. And each one of these terms as its own special scriptures and the epistles of Paul, written as a prisoner, are those which have particularly to do with making known what is called a mystery at the present time. And I think that leads me to Ephesians three, verse nine, authorized version, Ephesians three, verse nine, revised version. Because when I was reading that, I drew your attention that verse nine reads in our Bible, and to make all men see what is the fellowship. And if you're reading the revised version to make all men see what is the dispensation, and you may say, Well, I can't see any connection between the word fellowship and dispensation.

[00:15:12] How should they get twisted over? But if you see that the word koinonia begins with k o I and the word oikonomia begins with o, i, k. And if you've ever written

out a book with pen and ink or morally certain, with the time you went over it again afterwards, you'd find some of these words have got twisted around and spelt wrong even though you thought you'd done them correctly. Because you see, we've got hundreds of manuscripts written by slaves and written by men since the first one was written, and that's all it amounts to that in one manuscript, it's Chloe. The other manuscript. It's o i, k. And the the general feeling now about those who examine them say that the most correct version is to make all men see what is the dispensation of the mystery. So there is a dispensation of the mystery. There is a dispensation of law. There is a dispensation to do with the yet future prophetic things and all allotted by God to his servants that he's raised up and given their commission. Well, now, I think because of our time and because of the need to make things explicit, we will look just back into the Old Testament where this same word occurs. But of course, now I have to go through the Greek version to the Old Testament, Hebrew, but I won't take you all that long way around.

[00:16:38] I'll just have to ask you to accept for the time being that it is so. Isaiah 30 72 I think I've put there and you will see just what a steward or one who had a dispensation had in the estimate of the writer. Isaiah 37 two. This is to do with the days of Hezekiah. And it reads, It came to pass when King Hezekiah heard it that he rent his clothes and covered himself with sackcloth and went to the house of the Lord. And he sent Eliakim, who was over the household, and shebna the scribe. Now over the household is the word that gives us the word dispensation. And if you look at Isaiah 22, 19 and 21, you'll get another light upon the meaning and use of the word in the Old Testament. Isaiah 22. 19. He's speaking. Here too. Someone. Who are the shebna? Verse 15. Thus saith the Lord God of hosts. Go get thee unto this Treasurer, even unto Shebna which is over the House. Is He? He was a treasurer. Did you see the idea? He has a responsible position. And then in verse 19, I will drive thee from thy station. And from thy state shall he pulled down and 21 and I will clothe him with thy robe and strengthen him with thy girdle. And I will commit thy government into his hand.

[00:18:31] Station government, Treasurer. All these words are illustrating what a dispensation means. So you see, it doesn't mean a period of time. It means a responsible position, having some administrative ability and capacity over the House of God. Whether the House of God be on Earth or in the heavens or far above all, it doesn't matter. In the New Testament. We read about the chamberlain of the city. You. I

think it's Erastus. Who was the chamberlain of the city? You read that in Romans? The 16th chapter. Well, now, one reference to Joseph as a steward or a one who had a dispensation is important. I'll want to refer now to Genesis 47, verse 14. Joseph was put into prison. He then was. Taken out and given the right hand position on this on the throne of Pharaoh and had the control of the lives practically of the Egyptian people in the time of famine. And in Genesis 47, verse 14, we read these words. Um, and Joseph gathered up all the money that was found in the land of Egypt, in the land of Canaan for the corn which they bought. And Joseph brought the money into the. Pharaoh's house or a little further up, I think I ought to have started verse one more. Verse 12. And Joseph nourished his father and his brethren and all his father's household with bread according to their families. According to their families. And the the Greek version reads he distributed corn to them.

[00:20:31] To suit each person. Dispensational truth is not only concerned with dividing between law and grace and kingdom and church and Jew and gentile. Dispensational truth should govern everyone who is a teacher and everyone who is a preacher, even in a meeting like this. Because. When I'm speaking to you or are sitting here and those who will be listening to me presently, there will be great differences between some hearers and others. Some will be likened, like the apostle Paul says, to babies and some will be full grown. What he says, You give milk to babies and you give stronger meat to those who are full grown. Otherwise he said, You'll spoil one and you'll starve the other. So Dispensational truth is most important, quite apart from dividing great portions of Scripture. It comes into the very administration of the Word of God day by day. They're their meat in due season is one of the ways in which we go back to to find that to to balance this. Luke 1242. The first occurrence of the word dispensation or stewardship in the New Testament. Luke 1242. So. Verse 42, and the Lord said, Who then is that faithful and wise steward whom his Lord shall make ruler over his household to give them their portion of meat in due season. So to respect the season in which a thing should be administered is a part of Dispensational truth. Are we dealing with springtime or harvest? Are we dealing with foundational truth or the top stone? You see, so this question of dividing and distinguishing between things that differ is vital.

[00:22:38] And of course, instead of being a thing that nobody thinks of or ever would think of, practicing outside the scriptures is very untrue. For we do it every day of our lives. At least I hope so. I don't know what some of the ladies in the congregation would

say. If. They had a boy who had a bicycle and he wheeled it into the drawing room to clean it up. I should imagine they say there's a place for that. It's in the shed in the garden. That's Dispensational truth. That's rightly dividing the rooms in your house. If you were running a business and you didn't put into operation the principle of light, division or dispensational truth, you'd mix up the man who stands at the bench and uses his tools with the man who reckons up the accounts and gets ready for the income tax inspector and the man who goes round buying the things and gets a good bargain. You can make an awful mess of it. These men outside in the city here who don't believe the Bible, they do believe Dispensational truth, and they see that their stewards are separated and keep to their job. It's not something that nobody ever heard of in their lives. It's only because poor Christian people are not so wide awake as the man in the street outside to realise its importance.

[00:23:52] Dispensational truth, I say again, robs nobody of anything, but it gives them their own in full measure without distraction. Well, now I think I must go to the other half of the question because I want to link together the word doctrinal. You say, What do you mean by the difference between doctrinal and dispensational truth? Because strictly speaking, any truth that's written in the scriptures is doctrine, because the word doctrine simply means something which God has taught you. A doctor today, of course, in the first case means a man who practices medicine. But you have a doctor of philosophy, a doctor of science, and it simply means one who teaches or knows the subject well enough to teach others. So what is the distinction, then, between doctrinal truth and dispensational truth? Well, that which is universal. To give an illustration that which is universal is doctrinal truth. Take, for instance, the epistle to the Romans. There is no difference. For all have sinned and come short of the glory of God. That's doctrine. It doesn't matter whether you're a Jew or a gentile. That's true. Redemption is universal. The wages of sin is death. That's universal. It belongs to everybody. That's doctrine or truth. Now, in Romans, you get an illustration of the two together in one chapter when you look at Romans, the third chapter. Romans, the third chapter. He has been discussing with them. The relationship of Jew and Gentile.

[00:25:40] And by the time he's done, the Jew says, Well, if what you say is true, Paul, what advantage then hath the Jew or what profit is there of circumcision? What's the good of being a Jew? I thought there was something in it. What is the apostle? Much every way. Then presently, verse nine. What then? Are we better than they all know? In

no wise. Don't you see? In the first case, it's Dispensational truth. A Jew. Oh, great advantage over a Gentile because he was chosen by God. In Abraham and the Jew is first. In this epistle to the Romans, you notice turn back to chapter one. The apostle says in verse 16, for I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believe it, to the Jew first and also to the Greek. So he has a first place in this epistle. But he says. Even though he has a distinguished place. Even though he has great advantage. If you look at Chapter ten for a moment. He says, oh, there's one one place where you stand exactly the same, whether you're a Jew or a Gentile. Romans the 10th chapter. There, he says. Verse 11 for the scripture says whosoever believeth on him should not be ashamed, for there is no difference between the Jew and the Greek. Who would you say, Paul? You're contradicting yourself. At one chapter you say he has great advantage and he comes first.

[00:27:34] And another chapter. You say there's no difference. Oh, he says, there's no difference in their need of a savior. There's a great difference in being a poor outside gentile who has no hope and no fathers and no promises. Is a great difference between being one of the stock of Israel, the tribe of Benjamin, a Hebrew of the Hebrews, like Paul could boast. But you see in doctrine there stood exactly level. They needed a savior the same as the highest and the lowest. So there's a great difference between what we call doctrinal truth. And some people have thought that they've exposed the fallacy of our teaching because they say, Oh no, we read redemption in the Epistle to the Ephesians, just the same as we read Redemption in the early Epistles. Therefore you're distinctness is wrong. All we say we need redemption all the time. That's universal. Never can be altered, never can be taken away. It's what's built on that foundation that differs. Now, on that one foundation of Jesus Christ and him crucified, God is going to erect His kingdom on the earth. And all the other subsequent coatings to the very right hand of God. Far above all, principality and power will never be there, apart from Christ. But because they're all saved by the same Savior, it doesn't follow that earth and heaven are all mixed up together and mean one and the same because Christ is the King of Israel and he's the head of the church.

[00:29:03] He doesn't follow the church. He's Israel. So Dispensational truth is, just observing the distinctions that God has made, seeking to walk in harmony with them and leave the rest to his own outworking. So underneath this. On the chart where we have doctrinal and dispensational teaching. We've got three statements or two

statements. We've got doctrine and we've got dispensation. Now, you might say. All salvation, all hopes, all blessings are in Christ. And when you're dealing with the epistles of Paul, written before Acts 28, before Israel went off the scene, they are blessed in Christ and with faithful Abraham. But when you're dealing with the epistle to the Ephesians afterwards, when the people of Israel went into their present blindness, they are still blessed in Christ just the same. But now they're blessed with Christ. And Abraham's out of it for is an essential element in this teaching. If you notice Paul's argument in Galatians and in Romans, he brings in the word Abraham over and over and over again. And then he never mentions it after he became a prisoner. Not because he hasn't got a place, but he hasn't got a place in our calling. You and I are not blessed with Abraham. You and I are not going to inherit promises made to Abraham. They belong to his people. But we belong to the poor outside Gentile, who never had any fathers. As the Old Testament speaks.

[00:30:46] What promise did he, God, make to your fathers? Were your fathers baptized into Moses when they crossed the Red Sea? Well, mine weren't. When, in fact, I don't know who my fathers were. I don't think you know, very far back. But that doesn't matter. We're not trusting the fathers. We're trusting to Christ completely for all things. So doctrine and dispensational differ in that sense. The doctrine it's in Christ, whether you're in one calling or another. But dispensational differences are. You may be blessed with faithful Abraham. That's one calling. Or you may be blessed with Christ, and that's another calling. So that in the way in which it's set out in the scriptures, in the one where you're blessed with faithful Abraham. The Union of the Jew and the Gentile in Romans 11 is the grafting in of a wild olive, contrary to nature, into the olive tree of Israel. What do you say? Well, that's a very wonderful blessing that God allows the poor gentile to be grafted in contrary to nature, to the olive tree of Israel. Say yes. But that's very, very different from being a member of the Body of Christ on absolutely equal terms with the Jew and the Gentile obliterated and gone and no distinction made. Isn't it? So that was the calling and character of the dispensation in Romans. And olive tree Israel with the wild olive graft into it. But when the olive tree went, the wild olive graft went with it, too.

[00:32:20] But in the Ephesians we have a joint body. Every member on perfectly equal terms. And a Jew and a gentile obliterated in their distinction. And one new man created instead. So we've got now before us and then a little bit higher up on this chart. There's a question raised. Can do dispensations run together? Well, if they are two distinct

periods of time, it's obvious they can't run together. And that's been the objection. All they say you can't have two dispensations running at the same time. Why? Well, because you can't be living in May and December at one at the same time. Oh, you think it's a period of time? That's where we started, wasn't it? But would you look at Galatians chapter two and there you will see that it was recognized by both Peter and Paul that two stewardships not periods of time could be in operation at one and the same time. Now, I think we have just long enough time to start reading Galatians two at verse two to get the context. Then 14 years after Paul's writing, I went up again to Jerusalem with Barnabas and took Titus with me also. And I went up by Revelation and communicated unto them that gospel which I preach among the Gentiles. Now, to put it like that, you say, Do you mean to say, Paul, that you preached a little different gospel from what they did? Peter and that when he said it looks like it, doesn't it? Let's see if that's true.

[00:34:03] A little bit further down verse six. But of these who seem to be somewhat whatsoever, they were it make it no better than he God except if bo man's person for they who seem to be somewhat in-conference added nothing to thee. But contrariwise when they saw now watch this. When they saw that the gospel of the Uncircumcision was committed unto me. As the gospel of the circumcision was under Peter. Now, whatever you mean by that, that's two gospels, isn't it? They saw distinctly that Paul and a gospel that was called the gospel that had to do with the outside Gentile world. And Peter was called into account. If you look at the verse 12 of this same chapter for before that certain came from James. Peter did eat with the Gentiles. Would you say, Peter? Well, why shouldn't he eat with the Gentiles? Well, he couldn't have done in his day. Oh, we're not living in his day. But you say. Oh, no. I believe Peter had the door keys of the church and started the church of the one body right back in the beginning. Well, he was a fine trustee, wasn't he? He sat down with the Gentiles, and then he had to apologize to the church and explain. And he went over it, says, verse 13, and other Jews dissembled likewise with him, insomuch the Barnabas also was carried away with his hypocrisy or dissimulation.

[00:35:32] That's Peter. So coming back again on our story, there's a gospel entrusted to Paul, which is different from the gospel entrusted to Peter, for he that wrought effectually in Peter to the apostleship of the circumcision. The same was mighty in me toward the Gentiles. So he is the apostleship to different apostles with two different

administrations or two dispensations or two different stewardships. Well, now I can't decide for you, but I know who is the steward that I have to recognize. For when I see that Peter was given to the circumcision and he deals with the the scattered tribes of Israel in his epistle and speaks about them being a royal priesthood and a holy nation and all that. Oh, no, I say the Apostle Paul is the only man who has ever called the apostle of the Gentiles. And if I got any wits about me, I'll listen to what he says. So you see, it's not cutting the Word of God to pieces in a wrong sense. It's rightly dividing it and seeing that there's no message in this Bible belongs to you unless God sent it to you. There's far more in this Bible than you could ever put into practice if you tried. And God doesn't want you to try. He doesn't want you to put yourself back under the law because the law is true. It was only true for those people who put under it. But you were never under the law.

[00:36:58] So will you look at chapter five for this? To see the distinction? Stand fast, therefore, in the liberty wherewith Christ hath made you free or made us free and be not entangled again with the yoke of bondage. Behold, I, Paul, say unto you that if ye be circumcised, Christ shall profit you nothing. For I testify unto every man that is circumcised, that he is a debtor to do the whole law. Or should he keep the whole law? Well, listen, Christ is become of no effect unto you. Whosoever of you are justified by the law. Ye are fallen from grace. So while the law of God is holy and just and good, that law was never given as a covenant to you poor outside Gentile. Don't put yourself under it. Remember that you have been saved by grace. Without these promises, without these laws. And to come to the condition of our difference between Israel. I finish by turning back again to Ephesians two and reading what we are by nature. Ephesians two, verse 11. Wherefore remember that ye being in time, past Gentiles in the flesh. Now this is you friends, and this is me who are called Uncircumcision by that which is called the circumcision in the flesh made by hands that at that time ye were without Christ. But there could never be said of Israel. For the God had promised in the Old Testament scriptures that the Christ was coming through the people of Israel so that they were never without the hope of Christ in front of them, even though they distorted it and failed.

[00:38:46] But the Gentile had no such hope. He never entertained the thought that through one of his family or tribe, the Christ would come. That at that time ye were without Christ being aliens. See, you were the aliens. Aliens from the Commonwealth or

citizenship of Israel. You are outsiders and you were strangers from the covenants of promise having no hope. And without God in the world. So unless God sent a messenger with some definite message for you and me friends, we should still be there. We should look at the Bible and see promises made to Abraham, Isaac and Jacob and his seed. And we know full well that they weren't sent to us. And we say, Where do we come in? And unless the Apostle Paul had been raised up to tell us, nobody could have told us. So don't despise Dispensational truth. It's the key that's opened the door to you who had no hope. And without Christ and without God in the world. So it's a very great travesty of truth to say. If you listen to these people who believe Dispensational truth, they'll cut the Bible to pieces and limit you. I wish they'd limit me like that in every day. Things. I'd be a wealthy person, wouldn't I? Now I go back to pick up the story that we were developing a little bit earlier days yesterday as well in the Gospel.

[00:40:14] According to Matthew, a Syrophenician woman who was without Christ and without God and an alien just the same as we are. She had to be content to have crumbs that fell from Israel's table. Are you content to have crumbs that fell from Israel's table when you could have all spiritual blessings in heavenly places in Christ? To be the member of the body of Christ and to be potentially seated with him where he sits at the right hand of God. Those blessings were never on Israel's table to fall off. And if God offers you freely without money and without price, the highest possible blessing that the Bible contains what fools you would be if you say, Excuse me, Lord, I would prefer to be like a little dog and lick up the crumbs that fall from Israel's table. I can only quote a French proverb. I hope I pronounce it properly off some goo every everyone to his taste. But I know what I would prefer. I've got the option, Fred. Of pretending that I'm going to be satisfied with crumbs from Israel's table. Or I can put out the hand of faith and received this overwhelming gift of God. That comes to me through the steward of the mysteries of God to us Gentiles during the day when Israel are blind and the purpose of God concerning Abraham, Isaac and Jacob is suspended.

[00:41:45] I'm no prophet, but I can see prophecy is gradually converging so that presently this dispensation will end and God will pick up with his ancient people again. And the book of the revelation, with all its terrors and with all its hopes, will become history. And then the last member of the one body will have been called. And this dispensation, which is merely a parenthesis in time, will be closed. And that hope and that aspect of truth will have ceased. I can't press anybody into this calling and there's

no gate crashing into it. Don't you go away and say, I never heard anything like it. Well, friends, that's all right. That doesn't prove it. That's not true. But I know this, that God is leading men and women in all parts to face this and without argument, almost before the thing is uttered. Your conscience that they've seen it said, I see it. I've got it. All right. Now we just want to be taught. We are the instruments in coming into touch with those whom God chose before the foundation of the world. Only instruments that when the moment comes, God brings us together. We just point to the word. We leave it entirely to him. Now. I hope I haven't confused you. I've got a race. The clock. I've got to cover the ground. I've got to leave it for the Spirit of God to reinterpret and take you back over these things. And may they be blessed. They made your own.